



THE BUDDHIST RAY

"HAIL TO THEE, PEARL, HIDDEN IN THE LOTUS!"

VOL. III.]

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[No. 7.]

THE BUDDHISTS OF ANCIENT AMERICA.

THROUGHOUT the whole western american continent, south of the United States, there were traditions of a visit, centuries past, by one or more white,

bearded men, dressed, unlike the natives, in long robes, who taught them the religious precepts and the arts with which they were acquainted when the spanish brigands and adventurers landed in America. And the questions arise,—Who were these white, long-robed instructors; and, Whence came they?

An examination of the map of the world will show, that between Kamtchatka, in Asia, and Alaska, in America, south of Behringstrait, there is a string of islands, the Aleutian, which form, so to speak, a bridge between the two continents. One may, as the esquimaux have for centuries

done, without much difficulty, in a very small craft, coast along these islands from Asia to America, or in the contrary direction. Charlevoix reports that the jesuit Grellon, after having labored for some time in the missions of Canada, went thence to China, and thence to Tartary, where he met an american woman, a huron, whom he had known in Canada. She had been

captured in war, and taken from one tribe, or nation, to another, until she had reached Tartary. And the course had probably been along the Pacific coast to Alaska, and then along the Aleutian Islands to Kamtchatka and thence to Tartary. Another jesuit, upon his return from the Far East, related that a spanish woman from Florida met with the same misfortune, and after having passed from nation to nation, "through extremely cold regions," (Alaska, Aleutian Islands, Kamtchatka, etc.), was finally met in Tartary. Which shows that communication between Asia and America existed be-



THE LORD BUDDHA

By AN ANCIENT AMERICAN ARTIST.

FROM THE RUINS AT PALENQUE, CENTRAL AMERICA.

fore it had been established by europeans, as it existed between Europe and America before Columbus made his famous voyage—the daring northmen having already, in a more northerly latitude, bridged the Great Gulf.

The chinese have a work, written in the 7th century of the christian era, called Liang-Shu, which contains a description of a land called Fu-sang, lying to the east of China, to which buddhist missionaries went as early as 458 of the christian era, to preach the Good Law to the heathens there.

From the description of the flora of Fu-sang, and other matters there, and also from the fact that the Good Law was first preached about 552, (or, one hundred years later) in Japan, it is plain that the country to the "east of China," was America, not Japan.

"Formerly," reads the Liang-Shu, "the people of Fu-sang were ignorant, and knew nothing of the buddhist religion; but during the reign of the Lung dynasty, in the second year of the period called Taming [458 C. E.], from the county of Kipin [Kabul], five men who were Pi-k'iu [bhikshus, or monks] went on a voyage to that country, and made BUDDHA's rules and His religious books and images known among them, taught the command to forsake the family (for the monastery), and finally reformed the rudeness of its customs."

As these five monks, one of whom was named Hwui Shin, came from Afghanistan to Mexico and Central America, where traces and vestiges of their work are most abundant, they must have traversed Tibet, China, Mongolia, Kamtchatka and the Pacific ocean (along the Aleutian Islands and the North American coast), unless they followed the Pacific "drift current," and thus came straight across the ocean from China to Mexico, which is not improbable; since disabled chinese and japanese junks have drifted across to America, and by the Sandwich Islands back to Asia.

Before christianism and islam had gained their present foothold in different parts of the world, the buddhist propaganda begun in India, was exceedingly active throughout a large area of the world, and had it not been interrupted by these factors, it is safe to say that the two Americas, Africa, Australia, and many of the South Sea Islands would to-day, wholly or

in part, have been under the influence of the "mammoth religion"—as a western writer has felicitiously phrased our LORD BUDDHA's Doctrine of Enlightenment.

The learned of Europe who have investigated the claims of the Chinese touching the civilization of Fu-sang by buddhist monks, have given many and good reasons for the spirit that gave rise to the extraordinary propaganda of the ancient buddhists. M. de Milloué, in his "Le Bouddhisme," says that "buddhism is a religion, contemplative, mild, a little sad, and eclectic. *Propagandist by nature*, it converts by reason and example, never by force. It appropriates, with the greatest facility, all that it finds good in the religions it meets; and, pushing this principle to extremes, it finds no difficulty in adopting and placing in its pantheon the gods of the nations among which it is transplanted, making these deities subordinate to the BUDDHA." M. Neumann says that "the man who believes in the mission of SAKYA-MUNI, is obliged to consider every man as an equal and a brother, and *must even strive to have the blessed news of redemption carried to all the nations of the earth*; and for this purpose he should, following the example of the DIVINE MAN, submit to all trials and all sufferings. This is why we see a multitude of buddhist monks and missionaries going from Central Asia, China, Japan and Corea, and travelling into all parts of the world, known and unknown. It is to preach to unbelievers the doctrine of the THREE JEWELS (the BUDDHA, the Law and the Brotherhood), or to gather news of their co-religionists. Buddhism rejected the mystery in which brahmanism was enveloped, and proclaiming the superiority of moral works above mere ritualistic practices, its preachings opened its doctrines to the acceptance of all mankind * * * It recommended penance as the means of progressive improvement; it instituted the confession; it prohibited bloody sacrifices. We can now understand both the truth and importance of the statements made in the chinese account: that five monks went to Fu-sang [America], and there spread abroad the Law of the BUDDHA; that they carried with them their books, their sacred images, and their ritual, and instituted monastic

customs, and so changed the manners of the inhabitants."

M. Gustave d'Eichthal says that "the spirit of good-will and charity which animates buddhism disposed it to conciliation toward the foreign religions that surrounded it, when carried from India, the land of its birth, into other countries, even when these other religions had but slight affinity with it. It never placed itself in open hostility to the world by which it was surrounded, and in India respected the pantheon of the gods that were worshipped there. Hostile as the spirit which dictated the distinction of castes in India was to the ardent charity which animated buddhism, it accepted the distinction of castes as an accomplished fact. The fusion of buddhism with the national religion, even with that of the sects of India most opposed to its nature, is a fact established by the most authentic documents and by unquestionable proofs. In principles, nothing can be more opposite to buddhism than the worship of Siva; yet, notwithstanding this, at the end of a few centuries we see an intimate union established between the two religions. In Java buddhism is found mixed with brahmanism or with the worship of Siva; and a union of buddhism and brahmanism is also found in Ceylon; and the buddhist religion of Japan shows a large mixture of other elements. And this series of facts shows what transformations buddhism underwent, even in very early times, by contact with the other religions which it encountered. It also shows us the expansive force by which it was animated, and which served to transport it to a great distance from the place at which it originated. *Propagandism is an essential feature of buddhism.* It is the consequence of the sentiments of good-will and universal charity which it professes, and at the same time of the profound faith which the word of the MASTER inspired in His disciples. "If the great saint BUDDHA formerly descended upon the earth," says Hiuen-tsang, "it was that He might Himself spread abroad the blessed influences of His law. The BUDDHA established his doctrine in order that it might be spread abroad into all places. What man is there who would wish to be the only one to drink of it? I

can not forget the words of the sacred book, 'Whosoever has hidden the Good Law from men shall be struck with blindness in all his transmigrations.'"

In Central Asia there are three classes of buddhist monks or lamas: (1) the Religious, who devote themselves to study, teaching, and *dhyana*; (2) the Domestic, who live in families and tribes; and (3) the Itinerant, who, like the sannyasins of India, live in the "great tent" (the world). Prinsep says that "there is no country that some of these (last) have not visited," and Huc, the romish missionary, adds that "there is no stream which they have not crossed and no mountains they have not climbed." "And it should be remembered," says Vining, "that the journeys of these itinerant monks have been going on for more than two thousand years."

Now, when we consider the spirit of buddhism, its desire to save all men cast upon the great Sea of Transmigration; and the existence of these itinerant teachers and preachers, who, as Huc puts it, "take their way, no matter whither, by this path or that, east or west, north or south," as Karma leads them, it is not hard to see how five of them came to visit America.

"It has been known to scholars," says abbe de Bourbourg, "for nearly a century, that the chinese were acquainted with the continent of America in the 5th century of our era. Asia appears to have been the cradle of the religion and the social institutions of Central America."

Let us now look at a few of the "curious coincidences" found in Ancient America, and hear what scholars have to say about them:

(1) The walls of the Thibetan temples look toward the four quarters of heaven, and each side is painted with a particular color: the north side with green, the south side with yellow, the east side with white and the west side with red (Schlagintweit). The sacred palace of the toltec priest-king, Quetzalcoatl in Mexico, was similarly arranged and decorated.

(2) In Asia the elephant is the usual symbol of the BUDDHA. The legend has it that His mother dreamt that a white elephant (an unusual being, simply) descended into her womb. In Yucatan this animal, which is not a native of either of

[Continued on page 54.]

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"THIS ANCIENT ONE [THE BUDDHA] IS OUR ANGEL,
WHOM WE REVERE AND OBEY."—SWEDENBORG.

UR brethren in Ceylon are very
active: buddhist schools are
establishing in many places,
lectures are given, and the
natives are spurred to self-help
(god-help); indeed, the spicy,
balmy breezes which waft across
that elysian Isle have, sotto-
voce, begun to whisper,—

"The missionaries must go!"

—MR T. W. Goonawardena, the
Secretary of the Buddhist Aid Associa-
tion, Ceylon, is authorized to receive
subscriptions to the RAY. The price
for India and Ceylon is Rs 1.75.

—THE head-abbot Sumangala told
a european gentleman, who lately vis-
ited him to get information about the
Good Law, that the buddhists never
worship the image of the BUDDHA, in
the same sense that some of the hindus
and christians worship their gods.

—FROM *The Buddhist*: "In far-
away California, our good brother, the
editor of the RAY, is doing all he can
amidst difficulties, to spread the Good
Law of the blessed TATHAGATA. What
he earns he spends unselfishly in the
interest of the cause so near to his
heart. Every english-speaking bud-
dhist should certainly subscribe to the
RAY."

—THE newly established publica-
tion department of the Buddhist Propa-
gation Society of Japan, has arranged
to produce a series of tracts and pam-
phlets, for wide circulation, in a pop-
ular form, giving the history and doc-
trines of the Good Law, and short ex-
tracts from the more important sutra

and other ancient and modern writ-
ings. So writes us the society's hon-
orary secretary from London.

—"PARIS, June 9.—The Buddhist
Congress, soon to be held in Paris, at-
tracts attention. The congress is to
have the importance of the great ecu-
menical council convoked by pope Pius
IX. twenty years ago. Buddhist del-
egates are to come from all parts of the
world, and intense interest is manifest-
ed in Paris. In France alone there are
about 30,000 buddhists. It is now
generally known that Richard Wagner
was a fervent buddhist."—*S. F. Bulletin*.

—THE *Open Court* publishes an ac-
count of St. Anthony's Day at Rome,
written thence by mr M. D. Conway.
In it we read as follows: "The BUDDHA
and St. Anthony have the honor
of being the only prophets known to
history as having shown any considera-
tion for animals. . . . According to the
buddhists, their LORD believed the an-
imals to contain human [!] spirits on
their way to human forms. So I can-
not help suspecting that this little lamp
before the golden-hued Anthony was
lit at the shrine of the golden-hued
BUDDHA. But its paleness in to-day's
sunshine has also a suggestiveness.
Europe utterly lost the oriental faith of
relationship between man and the an-
imals, until it was restored by Darwin.
It may be that the BUDDHA was a fore-
runner of Darwin, and that it was a
theory of evolution which buddhist
theologians turned into a theory [!] of
transmigration. However that may
be, Darwin is the real founder of every
existing society for the prevention of
cruelty to animals. I cannot learn,
after some inquiry, that a single society
of that kind existed either in Europe
or America before the publication of
Darwin's "Origin of Species." I im-
agine that the pope recognized darwin-
ism in this movement when some ladies
in Rome—chiefly english—asked him
to become the chief patron of such a
society. He promptly declined, and I
have heard that he added,—'Man
owes no duty to the animals, and it is
a heresy to suppose that he does'. . . .
The society has never had any sympa-
thy from the vatican. . . ."

[Continued.]

BUDDHISM IN THE FAR EAST.

Written for the RAY by

C. PFOUNDEN, F. R. G. S., ETC., ETC.

(Of the Japanese Buddhist Propagation Society.)

These sects were the following,—named after the books containing their fundamental doctrines:—1. The Three Shastra: i. e., the Middle book, the Hundred books, and the Book of the Twelve Gates. 2. Perfection-of-truth Shastra. 3. The Great Decease sutra. 4. Pure Land. 5. Contemplation. 6. Ten-dai. 7. Conspicuous Virtue. 8. Multitude of Knowledge. 9. Treasure of Metaphysics. 10. Discipline. 11. True Word. 12. Lama-ism. 13. Dasa bhumi ka Shastra. 14. Mahayana samparigraha Shastra, sects.

As the history of these will be traced later on, it will be now only remarked, that the two great divisions of buddhism now superficially opponent in China, are distinguished by the color of the robes; the older sects wearing blue—indigo-dyed—robes, whilst the followers of lamaism affect the yellow—saffron.

The blue-robed teach under three heads: principle, doctrine, discipline: i. e., the principle of contemplation, the teachings contained in the Conspicuous Virtue and the Lotus of the Good Law sutras, their doctrine, and The four divisions—Dharma gupta,—their discipline.

Our knowledge of the mediæval history of buddhism in other countries is very incomplete. In Nepal and other northern provinces of India, traces of the ancient teachings are known to exist, but access has been difficult to sources of information above all suspicion of having been vitiated or tampered with. The buddhistic propagandists of Japan are desirous of sending emissaries to these countries to investigate, without delay.

In Ceylon buddhism appears to have been re-introduced from Burmah and Siam, in recent times. Many years ago, an outrageous fraud was perpetrated by the natives, who gave a large amount of fabricated material to eng-

lish officials, now known to be worthless.*

Buddhism in Central Asia received a great impetus through intermarriage. The daughter of the emperor T'ai-tsung, of China,—627-649,—having been allied to the Sampa, the ruler of Thibet, who visited India, and re-introduced, at the instigation of his chinese wife's relatives, buddhism to those regions. The later developments of lamaism will be treated more fully farther on.

Buddhism spread in due time to Corea; and japanese, who frequented that country, became more intimately acquainted with the doctrines. Later on, we learn, japanese visited China, even went to India, and returned, indians, coreans and chinese going to Japan to teach the doctrine and preach the gospel.

In elucidating the history and doctrines of buddhism in Japan, reference will necessarily be made to the older sects on the continent, the parent sects, the temples, and teachers in China, Corea and India.

*NOTE.—The principal existing sects in the Island, are stated, on authority of eminent pali scholars of Europe, to be founded on the teachings received from Further India in recent times. We know the burmese, siamese, and others, made pilgrimages to Ceylon and India, and that the burmese expended large sums to restore the great Tope at Gaya: a work recently completed by the imperial government.

[To be continued.]

[We regret that loss of MS prevents us, in this issue, from publishing a larger section of our learned brother's contribution.—EDITOR.]

"DEMON EST DEUS INVERSUS."

FROM EMANUEL SWEDENBORG.

—"Self-love makes the head with the man in whom it is, and celestial love the feet on which he stands: and, if the latter is not of service to him, he tramples it."—H. 558.

—"Celestial love [the Arhat's love] consists in not wanting to belong to self, *but to all*, so that it wants to give all things which are its own to others."

—"Self-love is interiorly a burning hatred of others, though it may not appear so."—A. 1419, 6667.

[Continued from page 51.]

the Americas, is a frequent symbol.

(3) "The ancient edifices of Chichen, in Central America," says Spence-Hardy, "bear a striking resemblance to the topes of India. The shape of one of the domes, its apparent size, the small tower on the summit, the trees growing on the sides, the appearance of masonry here and there, the style of the ornaments and the small doorway at the base, are so exactly similar to what I have seen at Anuradhapura, Ceylon, that when my eye first fell upon the engravings of these remarkable ruins (of Central America) I supposed that they were presented in illustration of the dagobas of Ceylon."

"In India," says Squier, "are found almost the exact counterparts of the religious structures of Central America; analogies furnishing the strongest support of the hypothesis which places the origin of the American semi-civilization in South Asia."

(4) Those who are familiar with the poetic phrase, "The BUDDHA sat on the throne of lions" (sanskrit, *Simhasana*), and have seen representations thereof, will recognize him in the following description given by Stephens, and also in the illustration accompanying this sketch:

"Within the walls of the palace of Palenque, at the east of the interior tower, is another building with two corridors, one richly decorated with pictures in stucco, and having in the center an elliptical tablet. It is 4 feet long and 3 feet wide, of hard stone, set in the wall. Around it are the remains of a rich stucco-border. The principal figure sits cross-legged (in oriental fashion) on a couch ornamented with two leopards' [lions'] heads. The attitude is easy, the physiognomy the same as that of the other personages, and the expression calm and benevolent [nirvanic]."—Incidents of Travel in Central America, Chiapas and Yucatan." Vol. ii, p. 318.

Before one of the images of the BUDDHA is a kneeling worshipper, who, in truly buddhistic fashion, offers him flowers,—a frequent scene in asiatic pictures and sculptures. Humboldt and other travelers and historians, say that the toltecs, like the buddhists in Asia, offered nothing to the Divinity but fruit, flowers and incense, and that one of the ancient toltec temples bore the name of Xochicalco, the Place of the house of flowers.

A glance at the illustration in this issue will at once make it plain that, in this

case the MASTER's face is that of an ancient american indian. In India it is that of an aryan, in Thibet, China and Mongolia, generally that of a mongolian. Most nations picture their teachers and gods "in their own image and after their own likeness." The writer has in his possession a number of pictures of the christian god, Jesus, by american, russian, swedish, german, english, french, italian and other painters,—each of which shows unmistakably, nay, strikingly, the nationality of the painter. But the best lesson in this collection is that furnished by a crucified black Jesus; the original of which is in the church of San Domingo, Mexico. So that if the reader, as in our illustration, meet a representation of the LORD BUDDHA with the face and characteristic pointed head, and in the costume of an aztec, he would know the reason of the barbarism. The Tau (T) in the medallion on the breast is significant.

(5) The great temple of Palenque, Yucatan, corresponds so exactly in its principal details to that of Boro-Budor in Java (described in the May number of the RAY), that it is impossible reasonably to dispute the community of the origin and the purpose of the two monuments. Most of the buddhist edifices in Asia are dome shaped—the dome representing the bubble of all sub-nirvanic life. Again, we find the coincidence that those edifices in America which were specially dedicated to Quetzalcoatl, were completely circular, without an angle anywhere, and were surmounted by a dome. Now, Quetzalcoatl, the "god" of the city of Cholula, was, according to M. Lucien Adam, "a white man (an aryan) of good height, having a large forehead, great eyes and long, black hair. He was chaste and peaceable, and very moderate in all things. So far was he from asking that the blood of men, or even of animals, should be shed in sacrifice, that he beheld no offerings as agreeable except those of bread, flowers or perfume; he prohibited all acts of violence and detested war." And this Quetzalcoatl seems to have been the deified leader of the party of five buddhist monks from Afghanistan, referred to by Hwui Shin, from whom the latter in some way became separated while laboring in America. The name is said to mean the "revered guest," or the

"honored visitor." In the museum of the Ethnographical society of Paris, there is an image from Mexico said to represent him. He sits in the oriental posture, and wears the costume of a tibetan Grand Lama—conspicuous for its pointed hat and long ear-flaps. The face is *not* that of an ancient mexican indian. The writer has in his possession a photograph of a Grand Lama at Lake Baikal, Siberia, taken a few years ago, of which this ancient mexican image is the exact likeness. But, see Vining's work, p. 595; and Huc's Travels (illustrated edition London. Vol. ii, p. 43.) for illustration.

(6) The two "imaginary" [?] planets, Ragu and Ceta, the head and tail of the dragon so often spoken of in hindu and buddhist scriptures, are drawn in full length upon the western facade of the palace of Uxmal.

(7) Tezcalipoca, a deity in Mexico, was represented as holding a mirror in his hand, in which he saw reflected all that was done in the world—which mirror represented the so-called Astral light, the "Book of Life." And Schlagintweit, speaking from personal knowledge, says that Shinje, the Lord of the dead, the King of the law, among the tibetans, possesses a similar mirror.

(8) The mexican emperor Montezuma's garments, like those of the chinese emperor, were changed in color, according to the mutations of the years, from blue to red, and yellow, and white, and black, when he publicly worshipped the deity.

(9) History tells us that upon the robes of Wi-shi-pecocha (american for Hwui-shin, bhikshu) there were symbolic crosses. Schlagintweit states that similar crosses may be seen upon the curtains of the windows of buddhist monasteries in Thibet.

(10) All the ritualistic paraphernalia of the christian church are borrowed from the older asiatic cults. When the first romish missionaries reached Thibet they were amazed to see there the ritualism of their own sect. They attributed it, not to christian plagiarism, but to their friend the Devil. They did so also when they first saw the ritualism of the mexicans and the central american indians.

Humboldt says that "Thibet and Mexico present very remarkable traits of connec-

tion in their ecclesiastical hierarchy, in the number of their religious fraternities, in the extreme austerity of their penances and in the order of the religious processions. It is impossible to fail to be struck with these resemblances, when reading with attention the account which Cortez gave the emperor Charles V. of his solemn entry into Cholula, which he called the 'holy city of the Mexicans.'"

(11) Wherever the buddhist missionaries went they carried with them the arts and industries of India. Cortez admitted that, in casting and working metals, the mexican smiths far excelled the spanish. And the works of gold and silver sent as presents to Charles V., by him, filled the goldsmiths of Europe with astonishment, who, as several writers of that period testify, declared that they were altogether inimitable.

(12) The high-priest of Mixteca bore the title of *Tay-Sacca*, the Man of *Sakya*: *tay*, meaning "man;" *sacca*, having no meaning in the language, being merely the term which they applied to a monk. Other significant terms are, *Zaca-tlan*, the Place of *Sakya*; *Zaca-tepec*, the mountain of *Sakya*. Vining thinks that *Guatemala*, the name of the central american State, is merely a corruption of *Gautama-tlan*, the Place of *GAUTAMA*. Castaneda found a buddhist sanctuary near the Colorado river, the image of which was called *Quatu-zaca*: *Xaca* being *Shi-Kia* in Chinese, and *Sakya* in Sanskrit. Of frequent occurrence in Honduras and Guatemala are the names, *Gua-xaca*, *Chaca-hua*, *Zachi-ta* and *Zaca-pa*. The strongest candidate for the mexican throne, after the death of Montezuma, was the chief-priest *Gautimo-cin*.

(13) The images of the aztec god Teo-yaomiqui, found in Mexico, are nothing but the images of the hindu god of wisdom, Ganesa, (See Vining, pp. 612-13.)

(14) In the niches of the ancient cave-temples at Ellora, India, there are images of the *BUDDHA* with an aureola round his head. In the niches of the temple at Uxmal there are eight such.

From more than one point of view is the study of this subject of exceeding interest to the buddhist. And he will find it exhaustively discussed by Vining in his "An Inglorious Columbus" (who is the

buddhist missionary Hwui Shín or Shan),—an able investigation of the claims of the chinese record, a voluminous compilation of the opinions of the learned of Europe (all of whom believe in the claims of the chinese record), and a striking array of ethnographic, monumental and architectural facts.

The writer's personal opinion, founded upon much study and thought, and some insight, is, that the civilization destroyed by the christian (spanish) heathens, was the work of the buddhist missionaries, who, centuries before, had lovingly lifted these american savages out of the darkness of heathenism into the glorious and broad light of the TATAGATHA'S Good Law. and he has heard, or read, that a secret buddhist (american indian) fraternity exists to-day somewhere south of the United States—probably some of the successors of Hwui Shín and his four co-laborers.

BUDDHISTS IN ANCIENT EUROPE.

As an addendum to the outline concerning the missionary work of the buddhists in Ancient America, read the following :

In Hargrave Jennings' "The Indian Religions; or, Results of the Mysterious Buddhism," we find the "Celtic Druids" quoted to this effect, that, the ancient buddhists were expelled India; and that, on their way west, they founded Babylon, Iona (sanskrit, *yoni*), Gaza, Colchis, Athena, Argos, Delphi, Ilion and other cities; that they carried the religion of Osiris and Isis (sans., *Is-wara*, lord) to Egypt; that their followers in Italy were called Om-bri (sans., *Om*); and that they founded Rome (sans., *Rama*). Going farther west, they built the temple of Isis (now Notre-Dame) at Paris. In Brittany they founded that most stupendous monument called Carnac, of the same name as the temple of Carnac in Egypt and the Carnatic in India. In Britain they built Stonehenge and several cities, and named the river Humber, or Om-ber. "And finally, they founded a college on the island of Ii or Iona, or Columba, which remained till the Reformation, when its library, probably the oldest in the world, at that time,

was dispersed or destroyed." "These were the jains or buddhists," says the author, "whom in my 'Celtic Druids,' I have traced from Upper India, from Balkh or Samarkand, one part between the 45th and 50th degree of north latitude, by Gaul or Britain and Ireland, and another part by sea, through the pillars of Hercules, to Corunna, and thence to Ireland, under the name of pelasgi, or sailors of Phœnicia."

So far this writer. If now we turn to "Isis Unveiled," we find this:

"The Mahawansa shows how early buddhist propagandism began in Nepal; and history teaches that buddhist monks crowded into Babylon and Syria in the century before our era, and that Buddha's alleged chaldean, was the founder of sabism (baptism)." Again, "Not only did the buddhist missionaries make their way to the Mesopotamian Valley, but they even went so far west as Ireland. The rev. Lundy, in his "Monumental Christianity," referring to an Irish round tower, observes: 'Henry O'Brien explains this round tower crucifixion as that of the BUDDHA; the animals, as the elephant and the bull, sacred to the BUDDHA. . .; the two figures standing beside the cross, as the BUDDHA's mother, and Kama, his favorite disciple. The whole picture bears a close likeness to the crucifixion in the cemetery of pope Julius; except the animals, which are conclusive proof that it cannot be christian. It came ultimately from the Far East to Ireland, with the phœnician colonists, who erected the round towers as symbols of the life-giving and preserving power of man and nature, and how that universal life is produced through suffering and death.'

When a protestant clergyman is thus forced to confess the pre-christian existence of the crucifix in Ireland, its buddhistic character, and the penetration of the missionaries of that faith even in that remote portion of the earth, we need not wonder that in the minds of the nazarean contemporaries of Jesus and their descendants, he should have been associated with that universally known emblem in the character of a redeemer."